

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 184.

The Principles of Nature.

JESUS OF NAZARETH;

HIS DOCTRINES AND HIS TIMES.

BY EDISON TUTTLE.

It is not easy to define a great man. There are so many ages of greatness. One thing, however, is common to all, they are not conformers. When a great man enters this sphere, he trembles and their hearts fail them. He looks terribly revolutionary and rebellious. His words are new, and another Spirit pervades his sentences. He is far tearing down; for trampling on old things which time has honored. The creeds will not hold him, and he bursts them asunder, walks out to commune with Nature and his God. Then he communes, is convicted with the truths of this inspiration, and when thrown in contact with his fellows, acts true to his convictions in the face of all opposition.

Humanity must as yet have its leaders, say the contrary as you will. Mankind love chieftains and captains of the van. To show it bows in humble submission. These it expects, and the history of the past shows clearly that it never looks in vain. As soon as one leader sank to rest, another took his place. Whenever there has been a great national crisis, then a man has been called out to meet that crisis and seize the helm of state. So the world always has its great minds. The geniuses of the world are few in number. They light their signal-fires along the rugged shores of the ages but now and then. Once in an age only does the Divine Spirit pour out his inspiration without stint or measure as some ardent soul who gives it to the world in all its transcendent beauty. We have inspired men with us all the time. We are one and all inspired with the Divine presence, but only one in millions is inspired with unlimited spiritual perception.

With us, living in the nineteenth century, surrounded with all the comforts and conveniences of life, having at our command all the knowledge of the past, it seems an easy task to demonstrate the sublimest spiritual truths with which we are acquainted. But if we were placed in a barbarous age, an age of iron and of blood, we should find that it required a superior moral courage to defend those truths. We fear transcendentalism. I think this but a bugbear to frighten the timid reformer. Transcendentalism simply means, in the practical interpretation of the day, ahead of the age—nothing more; and though Christ's doctrines are not thought thus now, when they came from his glowing lips they appeared so absurd and impracticable that his friends thought him unhallowed. Transcendentalism is but the marching forward of the human mind into futurity—a prophesy of the future actual.

Sometimes men of great science and profoundest thought become inspired with the mighty truth gleaming beyond, and then we have discoveries in nature. More often, by far, man is impressed with the all-controlling laws of his spiritual nature. Then they put forth transcendental philosophy, or visions of glory in the dream-land of the soul. It seems in the natural order of events, for the mind, striving to grasp the secrets and explore the mysteries of the unknown, to expand its powers into infinite proportion, to receive revelations of the light, but for the person from the lower walks of life, who had never received an education after the manner of his times, to burst forth, a bonfire of living light exceeding in brilliancy all his predecessors, and his successors for two thousand years, approaches the marvelous and miraculous. We cannot judge of the talents of the man who is with us. We see all his petty faults and failings, and magnify them against his real magnanimity. An individual may be popular, but never great in his own age. Before we deify him, we must allow the dust of ages to settle thickly over his character, and cover up the motives and incentives of his actions, concealing all the bad qualities, allowing only the good ones to stand out in prominent relief. Thus the world looks on its past leaders, and is always sure that they were better than the present.

Near two thousand years ago, in a subjugated province of the Roman empire, a babe was born to a poor carpenter and his wife. What were their intellectual and spiritual developments, we have scarcely a hint, but judging from physiological grounds, Mary must have been the noblest and purest of her sex. There was nothing remarkable in the youth of Jesus, unless we remark his precocity; for at the early age of twelve we find him disputing in the temple with the wise men and doctors.

He was thrown on an age of bigotry and superstition, of blind zeal and hypocrisy. The mosaic law had been so corrupted, and such an accumulation of machinery had collected about it, that it had become a monstrous system of foulest error. The whole was lifeless, vivified by no soul, a cumbersome structure of falsehoods against humanity. The nation was divided into two classes.

1. The Pharisee. He was the ancient orthodox—sound in the Jewish and strict in the law. He was Puritan—believed in a peculiar cut of garment, a long face, and still longer prayers. He believed in Moses and the Prophets, in all the reasonable and unreasonable things of Moses and the Talmud. He possessed more vigour than goodness, more superstition than bigotry, more intolerance than superstition, and more hypocrisy than all else. When he prayed, he got up on the house-top, or at the street corner, and prided himself in the musical flow of his sentences, and the beauty of his long faces and longer prayers, perhaps even more than his brother of to-day. His was a Sunday religion,

such as you will find now in abundance—a religion which prayed all day Sunday with a face of solemn length, and went out to lie, to cheat and rob all the other six days of the week. The race of Pharisees has not died out yet. I think they have increased; and if the Jesus of the first century, accompanied by his band of half-deaf fishermen were to come within the shadow of the tall steeples which point their spires to heaven—monuments to him—I doubt not that he would be turned away. There is not so much difference as is first apparent between a long prayer and a tall steeple. He was a conservative, and like many a man of the present day, thought the "good old time" had long gone by, and all reform was unequalled, far, and dangerous.

2. The Sadducee. He was an infidel, a skeptic, an unqualified disbeliever in fate; a rather singular compound of sense and nonsense. You can find his representative often in the streets, and in the shops. Men who are just outside of the church fence, but lean over, and prop it, and are propped by it—men who are not Orthodox, and not otherwise. In general, he was more bitter and malignant towards those who embraced not his faith, than the sufficiently malignant Pharisee.

The Law was his code of right, and he recognized nothing higher—no natural justice. He lied, stole, robbed, swindled like a Modern; but he did it all within the pale of the law. He would not violate that for his life.

3. The Essenes; stern, cold, iron men, who thought suffering and penance wrought forgiveness of sins. They rejected marriage as sinful, and lived in societies, with all things common. They were Communists—ancient Associationists, without the liberal principles of the latter. When they touched one not of their sect, they washed immediately, to become purified. The body, as with the Pharisee, was the object of special care and attention, while the Spirit was little regarded. The external form was maintained at the expense of the Spirit. Rigid and iron men, they went into the wilderness to fast often, and regarded man as made purposely for the Sabbath, not the Sabbath for man.

These were the three sects of the times. Within their structures were piled up the wrongs, errors, superstitions, vagaries, follies of centuries of ignorance, and moral degradation. The besom of destruction must sweep the nation. The whole must be leveled by the plow before the germs of truth could spring forth from such a rank and poisonous soil.

The times were propitious; the harvest was ripe; what could we have expected but the Reaper?

In an obscure place, surrounded by common laborers, and with none other for companions, the young Reformer grew up to manhood, with scarcely enough eccentricities to distinguish him from those of his age. This is true of all great minds. They arise from the middle classes, and suddenly burst forth, on the eve of great emergencies. Never was there so fine an organization as his. He approached the standard of an Harmonical Man. Not that there never will be greater men—far from it. I cannot believe the perfection of man has ever been obtained; I can scarcely conceive what that perfection would be, or when reached. Christ called himself the Son of God. He reiterated the words repeated by a thousand tongues before. Inasmuch as all men are a part of Nature, and are controlled by its laws, they are the sons of Deity. This unites mankind into that Universal Brotherhood so beautifully taught by Jesus. As there never was born so exalted and harmonious a mind, so never before was there a mind qualified so perfectly for the reception of generalizations from the Celestial Spheres. They gushed into his soul, and flowed out as an uninterrupted fountain of crystal waters. When he arrived at man's estate, he looked about him, saw the people trodden down by several masters, wronged, insulted, and abused; he saw their pride and insolence, turbulence and zeal, and his great heart throbbled in sympathy with the sufferers. The influx of light, which is as new to-day as in Moses' time, pouring into the hearts of man a continual stream, expanded his views, and in his wide extending spiritual perception, causes assumed their true relations, and he could, with the prophet's eye, foresee the results—the destruction of the sacred City, the ruin of the temple, over whose foundation the plow should be drawn as a symbol of its complete destruction; and that long series of terrible causes which blotted the Hebrew from the list of governments, and scattered her sons, poor, miserable, despised, scorned and abused outcasts, all over the world. This was an effect as plainly discernible to his mental vision, as sun light. He saw the fearful precipice over which his brothers stood, and trembled for their safety. Then his soul, stirred up to noble deeds, walked out into the fields to reap the harvest. Trembling with the love and modesty of a maiden, he yet possessed sterner qualities than the hero of an hundred battles. His was a magnanimity, a nobleness of purpose, often dreamed of in the abode of the blessed, but never found in life.

Mankind have quarreled over His mission. I am not now to prove Trinitarianism or Unitarianism, but to speak of the Man Christ, who taught the Hebrew and the Gentile, and I am to speak of Him from the light of Reason and the Gospel, from neither of which can any candid, unprejudiced mind infer that He was God, or any other than a superior man. Some have wished for him to revisit the Earth, and set his mission right. One thinks if he should, he would preach a good, old-fashioned, Trinitarian sermon, blue as the blue sky; that he would condemn the wicked unto everlasting torment; while others think he would say, "Respect the Father, for we are two, and he is

God." With all these I am not to meddle now. Let them trudge on till they behold the light. It will break upon them soon enough. It had better come by degrees, or else it will dazzle and blind.

There is nothing which reason, or so-called revelation, reveals of Christ's character or birth that casts a shade of mystery or doubt upon the subject. He was born as other men are born; he was subject to their passions and desires, as his temptations amply show; he called himself the Son of Man repeatedly, and rebuked those who worshiped him instead of the Father. How his organization became so superior I am not able to say. Perhaps when we are better acquainted with the laws of life, it will be made plain to us. Certainly there is every reason to suppose that were two parents of fine organization to fully obey the laws of health and life, as perfect men might be more frequent.

His was a character of grandeur and sublimity. When I consider the eminence on which his daring genius rested, I feel a certain degree of awe come over me. He began to teach at the dawn of his manhood, and such instructions never found utterance before! They never found an advocate in so many a man before. He sought not for popularity, for fame, for honor; if he had, he would have sided with one of the three great national parties. If he had done that, his transcendent genius would have placed him at the head—perhaps on the temporal throne which the masses expected would soon be filled. But if great truths had not demanded utterance, he would have been at the carpenter's bench, with his thoughts not above his occupation. But those truths filled his soul and demanded deliverance. Creeds and mob fury, all the combined powers of ignorance and tyranny, could not suppress them—he must teach—perhaps first a few friends, and then a larger circle, until the news of him began to spread far and wide, and the people flocked to hear the divine words, as they came burning from his lips, and trembled beneath their electric eloquence. The great secret of his words having such a powerful effect was simply this: he had been reared with the common people whom he addressed. He was one of them. He felt all their wrongs, sympathized in all their afflictions, and spoke his sentences in words adapted to their capacity, which they could understand. So great was his intuitive power that he always said the right thing in the right place, never otherwise. What he said to one was adapted to his case, and when to another, he tuned his heart to his. Thus every one was touched by his thoughts of fire. The excitement became intense. The sick were healed, the blind, the lame and halt restored. Under these circumstances, combined with the superstition and the prejudices of the times concerning a coming Messiah, can it be thought unnatural for the over-heated minds of the converted Jew to imagine he saw the Saviour of the prophets, seen so long before down the vista of time? Nay, but it is just what we should expect. Then his birth, of course, must be unnatural and attended by the appearance of angels, those inseparable components of Hebrew myth.

Although I do not recognize all these unnatural, and hence impossible things, as true, yet I see in them an index to the greatness of Christ. A little man, a weak, pusillanimous one, never becomes clothed in greatness and superiority. The world knows its ruler, whether on a throne or in a manger, and to him is given the praise in the end. It is evident that Christ's must have been a character astonishingly different from those about him, or they never would have clothed him in such a mystic garb of poetry and romance. It shows how near he approached to God, to be thought the embodiment of Jehovah; how near the ideal of Deity's favorite prophets, that he was taken for Elias. Thus the world reads the present by the past. It sees in the new the embodiment of the old. But the fact is, the new is cast in its own mold, after its own model, and holds but slight connection with that which is gone by. A great man is coming into the world. We immediately think he will be a Washington, a Napoleon, a Newton, a Kant, or an Emerson. But how mistaken. He is unlike them all. He is different from any one we ever knew. He is beyond our model, and we say he is not great, only a pretender, a visionary. Why should we not, when his trumpet notes come up on the wings of thought, unlike any note we ever heard before—when those notes sound revolutionary and rebellious? You know how we expect great things in our day, with trumpeting and thunder. How the first spiritual manifestations were scorned and derided, because made through the poor. The old idea that no good thing can come out of Nazareth, is still practically believed, and we look to the rich and the mighty for greatness. It was so then, and after Christ had raised so great an excitement in the neighboring towns that he thought it unsafe to stay longer, he returned to his native place. There they had heard of him, but could not believe that the poor son of their carpenter, Joseph, could do such wonders, or was anything remarkable. He could do no great thing there, he met such a repulsive atmosphere, and soon retired. He had no sectional feelings nor party spirit. His birthright was nature, and he explained her ways by the voice of Deity.

It does not seem that this voice had its highest power [until] he had purified his body and exalted his mind by fasting in the wilderness. After that he became more inspired with the mighty truths which he was to reveal, and labored unremittingly to enforce them on every opportunity.

The Jew worshiped a stern revengeful God, a man of war, of carnage and of blood—a God who "whet his glittering sword," and rendered vengeance to his enemies; who made his arrows drunk with blood; whose sword devoured flesh—a God who

when the people asked him why his garments were red and gory, could exclaim in all the vindictive delights of intense brutality, "I have trodden the wine press alone, and of the people, there were none with me; for I will tread them in my anger and trample them in my fury; and their life's blood shall be sprinkled upon my garments, and I will stain all my apparel;" and according to Noise's version, "I will crush them in my fury, and spill their blood on the ground." This was the Hebrew God. Vengeance and fury, were his only attributes—cold, harsh, stern, and iron, with all the passions of the worst of men, and not a spark of universal love in his nature. Christ saw what an idol had grown up in his nation, and he wished to teach of the universal Father who poured out the rain on the just and the unjust; who was no respecter of persons, but regarded all as his children, equally deserving his blessings. Under this new light his soul expanded and sought utterance. The idea of such an Infinite Love was beyond expression. So much did it differ from the systematic theology of his day, that it was thought dreamy and visionary. But then he could defend it. Nature was around him—mountains, rocks, lakes and rivers, trees and plants, the sky and the clouds, from all of which he could illustrate the wisdom and goodness of that being who made the earth and stretched out the firmament, and prepared the earth for man. His teachings were alive; they breathed of the surrounding scenery. He saw the Deity as the Omnipotent Mind of nature, sustaining every thing by his justice and love. His followers, even to the present time, have taken rather the ideas of Judaism than his conception of God, and now we hear from the pulpit the awful denunciations, and the fury and wrath of a never-merciful Jehovah, hurled against the wrong-doer. Judaism said, God created all things in six days, and rested on the seventh. Every thing he had done since was intermingled with, and interrupting, what had been done before. Christ said, My father worketh, on and ever worketh; he never needs rest, but his creative energy is in every sunbeam and every dew-drop. This was a great difference. God never worked on the Sabbath, said the Jew; Christ answered, He worketh always.

In regard to the Sabbath there was a great and irreconcilable difference. With the Jew it was unlawful to work on that day; unlawful to gather sticks and make a fire; unlawful to gather a head of wheat, and even to do good on that day. But it was right to save an animal from the ditch, and go a Sabbath day's journey. It was a heinous crime to heal the sick on that day, even by a word, or for the healed man to carry his couch. All this absurd conventionalism must be dared, and the bold, young reformer periled all for his truth. Man never was made for the Sabbath, but the Sabbath for man. As a convenient day to rest, it was well, but it was not wholly a day set apart by God for rest. It was right to do good on that day—to cure the sick, and, when necessary, to labor as God set the example. In this view of the day, a wise idea is evident. In an undeveloped age, when men are animal in desire, the love of gain might take possession of them, and lead them on until they sacrificed soul and body on its terrible altars; especially if they had servants and slaves, they would, if unrestrained, work them to death, and kill their beasts of burden with the never-ending toil. Then it would be all work, work, and not a moment's time devoted to intellect or morality. These would become blunted, and the man little better than an animal. All these evils were remedied by the Sabbath laws. One-seventh of the time should be reserved for rest, come what will. This day, set apart for the rest of the weary man and beast, could be devoted to moral and intellectual culture, and the mind thus preserved from total destruction. There can not be found a syllable in the gospels where that particular day is thought better than the others. Nay, but from the spirit of the whole, it becomes evident that Christ foresaw the time when, like other institutions called into existence by the undeveloped condition of mind, it would become useless and not be observed, and man, like his Father, labor always.

Labor is the first command of God, the first answered. In those ancient days, without restraint, brute labor would have made man a brute, who thought of nothing better than drudgery. But now we see other things to live for; and if the observance of the day was abolished, but few would work themselves to death; but few, but those few can not be spared yet, if their souls do occupy so small a space. The animalcule is as necessary as the elephant in its way, and hence the Sunday is a good institution yet; but the time will come when physical, intellectual and spiritual pursuits will be blended and not divided, and the Sunday distributed among the other days, so that work and study and prayer will be but agreeable changes, and not all work and all rest as now. This will be actualized as soon as the mass is elevated so as not to regard work and the accumulation of wealth as the end of existence. Perhaps you will say this is radical. Nay, it is only imitating God the Father, who keeps no Sundays, but worketh always. Thus the Sunday is only a convenience, a necessity of rudimentary life, to be outgrown and thrown off as useless, when mankind attain their manhood.

The Pharisee would not dine with the Publican, nor those he thought his inferiors. Jesus sat down with these, notwithstanding their sneers, to show them that, in his estimation, all were brothers, thus promulgating that aphorism of which we are so proud: "All men are equal."

Christ was the first Harmonical Philosopher. He was a Spiritualist in the best sense of that word, not only professing but doing. He came not to forgive sins, or to atone for the faults of the race, but to teach the right path to happiness. We should re-

gard him as a great teacher, a wise and pure man, but not the last of his race, for we shall yet have men who will far surpass him—not to-day or to-morrow perhaps, but in the future, when the time cometh. Until then, he is our model. To copy his example, to imitate his virtues, and harmonize our being, should be the universal aim.

"UNITY OF THE RACE."

This article by Mr. Leonard, which we publish below, deals with the facts and analogies in Nature, and will be read with interest.—Ed.

HARVARD, October 12, 1855.

Post Office address, South Greeton.

RESPECTED FRIEND BRITTAN—As a subscriber and constant reader of the TELEGRAPH, I have been pleased with the liberal spirit you have uniformly manifested toward all who have contributed to its columns, though some of them entertain views widely differing from yours and from my own.

Though our spiritual progress in this life may partially depend on obtaining and holding truthful opinions on all important subjects, I believe our ultimate happiness will result more from a careful cultivation and daily practice of the virtues which adorned the life of Jesus. With a spirit of kindness and charity toward others, we are qualified to do them more good, while we lay up for ourselves a good treasure in heaven.

The accompanying article, in reply to one on the same subject published last week, is furnished by a valued friend, who will be pleased to have it appear in the TELEGRAPH.

Respectfully yours, STEPHEN GOODRICH.

"GOOD HATH MADE OF ONE BLOOD ALL NATIONS OF MEN." TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

PERMIT me to express my thanks for the article, written by J. R. Perry, expressing differences of opinion from Wm. S. Andrews, who gave his views on the "Unity of the Race." This article I have not seen, but desire to express simply a few sentiments differing from the rejoinder.

I am astonished by the liberty there taken in dissecting the simple sayings of Moses, to use care in quoting Scripture to prove anything; but perhaps may be allowed to quote it for what he supposes it may be—"Inspiration from Spirits not so high up as the Eternal Throne;" (whether it is to be understood arbitrarily or by law.) Moses says, when man was created, one Spirit said to another Spirit, "Let us make man in our own image and likeness," Gen. 1: 26; and that he or they came into being, "male or female," of course like their Creator; which presents the idea that Spiritualists seem to claim, that both sexes, or father and mother—the combined creating power—may be traced up to Deity.

This old-fashioned inspired statement of Moses seems to be corroborated by J. R. Perry's favorite volume, "The Great Book of Nature." The organized inhabitants of every clime; trees, plants and herbage of every climate, and all treasures brought out by geological science, in every department of nature, present a solid chain of male and female, attraction and repulsion, positive and negative. Our mutual friend Paul was a philosopher, and laid claim to some inspiration; and evidently saw this when he said, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1: 20. By which sentence he states the fact as it exists, that this whole visible world is spread before us as a map, to teach us what there is in the unseen world or spheres beyond us—that here we find exhibited in matter, elements below elements, spheres below spheres, orders below orders, beings inferior to beings, substances differing from substances, each in sexes (or similarly to sexes) jointly chained together in one vast creation, and Man at the head, as the true representative of Deity in his male and female perfections, as God reigns over all creations in the Spirit-spheres.

I prefer Paul's inspired reasoning, to the philosophy of our friend in question. The apostle's inspiration seems strongly backed up by all the revelations of nature, from man down to the minutest atom. He seems reasoning from system, while our present instructor seems to be giving us a fancy sketch, or reasoning at random. Paul here consistently holds up one God, by bringing out the cap stone, Man, and placing him at the top of the building of creation. But, my friends, philosophy would seem to carry us back to heathen mythology. If (as the Scriptures set forth) one creation of man represents one God, it would seem that a thousand creations of men would represent as many Deities. It would give us a representation of gods superior and gods inferior; of God as a savage, as an orthodox Devil, and gods of a lower temperature of moderation; of gods of different proportions and dimensions, shades, complexions, and many colors.

Our writer attempts to show, that to prove the creation of one being placed to rule and give life to other rulers and branches of God's creation, proves that all animals spring from one animal, all trees from one tree, and, I suppose, all things from one germ, etc. But as I neither see nor feel the force of this reasoning, and have seen none who do, I shall not attempt to answer it; but still, the same trees, animals, etc., allotted to, might teach him, and ourselves, something respecting the origin of the different races.

Trees and animals of the most remote usefulness to man, seem more stationary in their seed and qualities, and less inclined to changes, than those more particularly designed to afford him subsistence. These last appear as susceptible of change and improvement, and as progressive as himself.

For instance, all apples are said to have sprung from the inferior quality called the crab. And why? Because its seed,

